

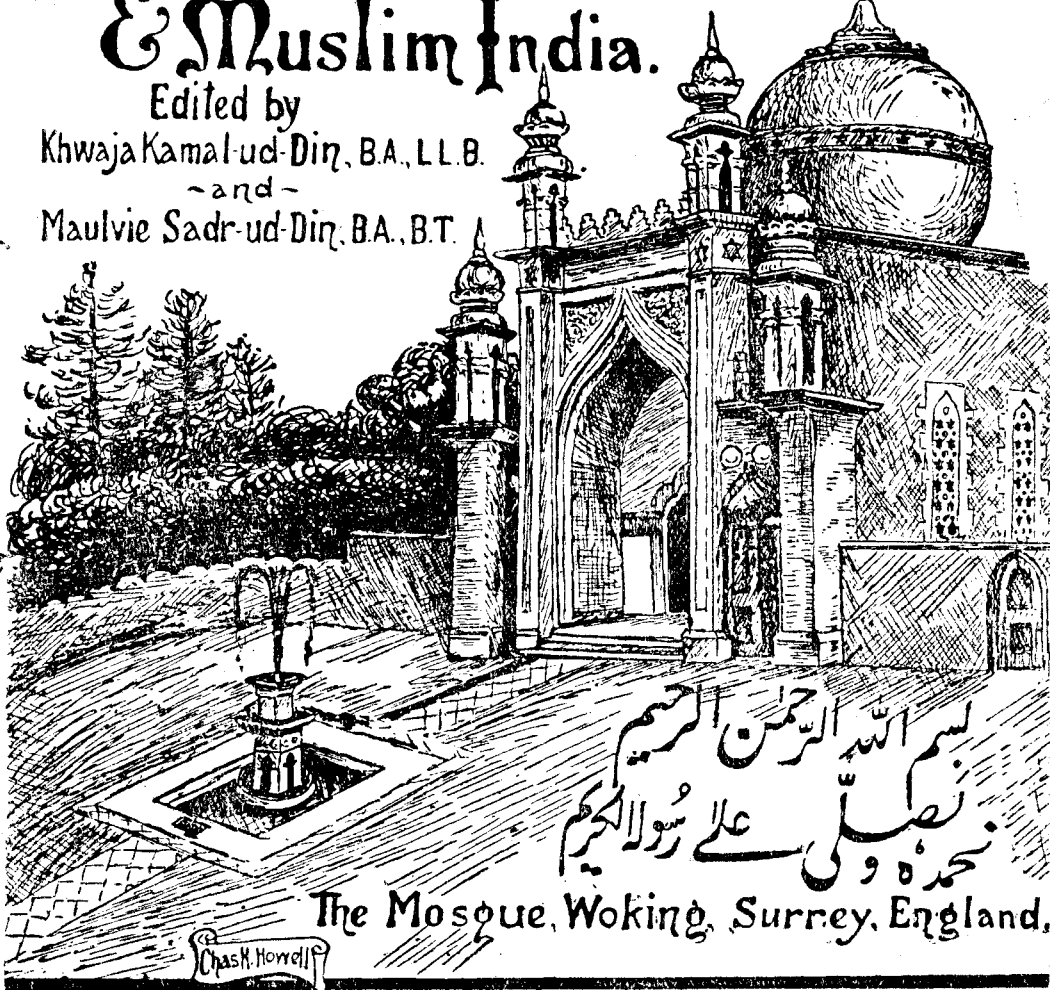
Islamic Review & Muslim India.

Edited by

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-and-

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CONTENTS

The Holy Qur-án	PAGE 385	An Address delivered at Edinburgh. By IKBAL ALI SHAH	385
The Feast of Sacrifice. By SADR-UD-DIN	385	A Practical Demonstration of "Love Thy Enemies." Translation by ABDUL QAYUM MALIK	386
The Life of the Prophet Muhammad	386	Tomb-Worship. By RA'UF ALI, Barrister-at-Law	390
Great Muslim Festival	390	What the Muslims and Non-Muslims think of the Qur-án	391
The Age of the New Testament. Art. IV—Justin Martyr. By JOHN PARKINSON	391	Aspiration. By AN IRISH MUSLIM LADY	401
Trimnings—A Chapter on Character. By PROFESSOR N. STEPHEN	401		
Woman under different Social and Religious Laws. By SHAIKH M. H. KIDWAI	409		

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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THE HOLY QUR-ÂN

THE Arabic text in beautiful writing, with English translation and commentary, of the Holy Qur-ân by MAULVI MUHAMMAD ALI, M.A., LL.B., will be out very shortly, and the names of purchasers are now booked by the Manager, The Mosque, Woking (Surrey). The Holy Book will run to about 1,300 pages, will be printed on first-class India paper, and will be well bound. Price 20s.

THE FEAST OF SACRIFICE

I AM happy to announce that the Grand Muslim Festival in memory of the sacrifice of his son, by Abraham will take place on Sunday, 8th October. It is a festival in which the followers of the two sister religions of Islam, Judaism and Christianity, are also interested, because all these three religions venerate Abraham—the common ancestor of Moses, Jesus, and Muhammad. Fortunately the festival falls this year on a Sunday, which is a day of general holiday in these islands. In the last festival held on 1st August different parts of the world were represented by large numbers, and the East and the West, the North and the South embraced each other with fraternal affection on the lawn at the Mosque, Woking. This time I hope the number will be larger still. Our brother Khwaja Kamaluddin is expected to be with us on that occasion, and I am sure all of us will be glad to extend to him our hearty welcome. It will be my last Eid in these islands, so I should personally like to bid farewell to all my brothers and sisters, British, Egyptian, African, Persian, Turkish, French, Belgian, Russian, and Indian, etc., on that occasion, and wish them all happiness and prosperity.

By the grace of Almighty Allah people of different races and colour and even creeds are beginning to realize under the ægis of Islam the Universal Brotherhood of Humanity, and are meeting one another without the prejudices of caste, or sex, or rank in the worship of the one *Ruh-ul-alamîn*—the common Creator, Cherisher, and Father of the whole universe. Let one and each of us take a share, in building up this Grand Monument of universal goodwill and peace. *Sulamun qaulun min Rahil-rahim*—"Peace is the word of the God of Mercy," says the Holy Qur-ân. Let us demonstrate on Sunday, 8th October, in the sacred precincts of the Mosque at Woking, that war and hatred are but temporary disarrangements of the affairs of human society, which essentially and permanently rest upon mutual love and affection. Let us learn the lesson from the great Patriarch that sacrifice is the key to success. Muslims and non-Muslims all are welcome.

SADR-UD-DIN.

THE LIFE OF THE PROPHET MUHAMMAD

(Continued from p. 356.)

THE people grew apprehensive as to the unfailing effect of the Qur-án and of the mode of worship adopted by the Muslims, and they rebuked Ibn-Dughna for having involved them in this manner. They threatened him, and he was compelled to rescind his promise to give shelter to Abu-Bekr. Abu-Bekr, who had great faith in God, said: "I leave your shelter and resign myself to the shelter of Allah." In the midst of these troubles meted out to the Prophet and his followers, the Prophet received an extraordinary shock in the death of his beloved uncle Abu-Taleb, who loved his nephew very dearly and was a pillar of strength to him. The same year witnessed the death of his beloved wife, Khadija, who had always been a source of genuine comfort to the Prophet. These two events happened in the tenth year of the Prophet's call. The Prophet, visiting his uncle on his death-bed, urged him to make the Declaration.

"You have asked me," he said, "to declare the Unity of God, and I know that you are certainly a true man. You are Al-Ameen the Trustworthy, but I belong to a certain community whose action prevents me from declaring my belief."

At the time of his serious illness, eminent leaders, such as Utbah, Shaiba, Abu Jahl, Omayya, Ibn-Harb and others like them, paid him a visit. The words he spake to them reproduced here will enable the reader to see to what extent Muhammad was implicitly believed by his own people for the various excellent traits in his character.

"O Body of Quraish, you are the most chosen ones of Allah from among His creatures; you are the heart of the Arabs, among you are the chief who are obeyed, and among you are those who bravely go foremost to war as leaders, and you are strong of blood and physique, and there is not a single Arabian goodness of which you are not possessed, and not a single greatness which does not distinguish you. This is why you are exalted over the other people, who look up to you and ask for your help. I leave my will for you to execute. Honour

this house of God, that is the Kaaba, for thereby you can please your God, and thereby you can provide for the needy. Unite the ties of blood relations, for such an act increases life and increases the number of the community; refrain from revolution and from disobedience to parents, for these things have destroyed the people that have gone before. Make a ready response to one who seeks help and give to the indigent something in charity, for these two things are praiseworthy in life and in death. I enjoin upon you to be chaste and truthful in speech, and to exercise anxiety in paying back the trusts, for these things increase your love with the nobility and increase your status with the masses; and I writ in my will that you should be good and kind to Muhammad, for he is Al-Ameen the Trustworthy, and peacefully manage the Quraish.

"Muhammad Al-Siddiq, the Truthful among the Arabs; he has brought us something which is accepted by the heart, but which is denied by the tongue for fear of the animosity of the people; and I swear by God that I actually see the middle classes of Arabia and the people from the country and the poor people who will believe in him confirm the truth of his message, and respond to his call, confirm the truth of his professions and revere his message, and lay down their lives to uphold the cause; and the eminent men among the Quraish and their leaders will follow him, their houses will be devastated, the poor among the Arabs will become their masters, the greatest among them will ask help from those who are now indigent, and the person in the most straitened circumstances will become the well-to-do and the wealthy shall become poor. The whole of Arabia will join him with genuineness and sincerity, offering their very hearts to him. Oh, people of Mecca, become his friends and support him against his enemies. I swear by God, whoever walks in his footprints will become blessed. I wish I had more time to live and to defend him, and to safeguard many against troubles."

Khadija died at the age of sixty-five, having lived with the Prophet a life of true happiness and contentment for about twenty-five years. The Prophet was very much grieved for these two bereavements. The grief was intensified by the troubles which still continued to pour in upon him owing in a great measure to the action of the Quraish. He was compelled to leave Mecca for Taif, another big town near Mecca, in the hope of showing the truth to the inhabitants of that town.

He spent about a month there, and addressed the wealthier as well as the poorer classes, addressed congregations and spoke to them individually; but all that elicited nothing but invectives. He was ridiculed and pelted; ill-treatment grew to an extreme one day, when people whipped him and injured him in several parts of his body by throwing stones at him, and the Prophet had to escape for his life. He took shelter in a garden, where an angel appeared before him asking his permission to destroy the whole of that nation of miscreants. But the grieved and wounded Prophet observed: "I hope God will bring out from among them and their offspring those that will worship the only true God, the One who has no equal." The gardener brought him some fruit, and he took it by saying grace, which he always used to do, and which the Muslims practise to-day, and which consists of the words Bismillah Ar Rahman Ir Raheen, In the Name of God the Most Merciful and the Most Compassionate. The gardener was surprised, for he had never observed such a custom.

"From what country are you, and what is your religion?"

"I am from the town of the righteous Jonas."

The gardener said: "You have nothing to do with the Prophet, a man who is dead and gone."

"Yes," said the Prophet; "he is my brother, for he was a Prophet like me."

He inquired further as to what his message was as a Prophet, and on learning it was the Unity of God, and that worship was offered exclusively to the only true God—this being the chief message, along with the universal benevolent love for God's creatures, he fell upon the feet of the Prophet and began to kiss his head, hands, and feet, and expressed his belief in him.

The Prophet returned to Mecca, and on the way he was saying: "Oh my God, I complain to you of my weakness and want of strength and sparsity of my resources and my smallness in the sight of people. Oh Most Merciful of the Merciful, Thou art the Cherisher of the weak and the troubled."

At Mecca he took shelter in the house of Al Mutti'm. The people were very hard upon this man, and Abu Sufyan was indignant and inquired of him whether he had become a follower or had simply offered shelter. On learning that he had offered shelter and support only, they refrained from troubling the Prophet. The Prophet, coming as he did from

a generous and faithful people, cherished the name and memory of his benefactor, even when he was dead. People began gradually to listen to the orations of the Prophet and declared. Many women also joined Islam. This is the promise that he required women to make at his hand at the time of initiation: "We will not associate anything with Allah. We will not steal, nor accuse other people falsely or slander them. We will not disobey whenever God is enjoined by the Prophet. We will give willing obedience, and in poverty and wealth, in happiness and sorrow, we will exercise self-denial, and will never oppose those that are in authority, and we will never speak aught but the truth. We will never fear the ridicule of others while walking in the path of Allah!"

The Prophet used to say: "If you fulfil that you shall have Paradise." The two tribes of Ans and Khazraj joined him, and requested him to have a person who could teach them the Qur-án. Musi'b bin Ameer, who was very well versed in the Qur-án, was appointed for the task, and was able to deduce laws from the Qur-án in order to meet the new problems which presented themselves. It may incidentally be remarked that the Qur-án was learned in these very early days by the followers of the Prophet and taught to the other people.

The foundation was laid for the congregational prayers on Friday, giving opportunity to the people in the country to come to town and exchange thoughts and ideas with their neighbours in the holding of conferences. That was the beginning of the great organization which is displayed among the Muslims at the present day even in their devotions. Musi'b bin Ameer was very successful, for the people very readily accepted the simple faith of Islam. They were able to see and understand its simple doctrines and readily joined the Prophet. People like Sa'd bin Ma'z and Asada and other eminent men joined. The whole of the tribe of Abdul Ushal joined in one day, men and women both. The success caused the people of Mecca to be bitter towards the Prophet, and he was obliged to allow his followers to leave Mecca for Medina. Abu Selma was the first man and Omummi Salma was the first woman to emigrate.

(To be continued.)

GREAT MUSLIM FESTIVAL

THE great Muslim festival of the Id-ul-Fitr, the Feast after Ramadhan (fast), took place on August 1st at the Mosque, Woking. About five hundred people congregated; various counties of England, Scotland, and Ireland were represented, and there were people from India, Arabia, Mesopotamia, Persia, Sudan, Egypt, Northern and Southern Africa. France, Belgium, and Spain were also represented, and many people were in Eastern costume. It was an inspiring sight; the East and the West, which were supposed never to meet, had, after all, met, and met in the most brotherly way. The British Muslims, headed by Lord Headley, vied with their Eastern brothers and sisters in their devotion. Punctually at 11.30 a.m. all the true believers filed up and, led by Maulvi Sadruddin, the head of the Woking Mosque, said their prayers in different postures of humility.

The Imam (head) chanted in Arabic in a very impressive tone. After the prayers the sermon was delivered in fluent and eloquent English. The Maulvi pointed out that there was no priesthood in Islam, so anybody from the congregation could have taken his position and led the prayers. He laid great stress upon the universality and catholicity of Islam. They did not believe in the original sin, nor in the instrumentality of woman for that sinfulness. Muhammad taught his followers to respect woman, and set a personal example for that. The characteristic of Islam was that it was essentially a practical religion. Muhammad taught that the door of salvation was open to the whole of humanity. He himself respected the people of every religion, and once lodged a Christian deputation in the precincts of his own Mosque, and allowed them even to hold their church in his Mosque. Every Muslim believed that it was through good action that salvation could be worked out: kindness to birds, animals, even plants was encouraged by Islam. The basic teaching of Islam was to be devoted to one and only God, and to be helpful and kind to all His creatures. It was a common fallacy in Christendom to think that Muslims worshipped Muhammad. There could not be a greater mistake. They believed that Muhammad was a man. They respected him as they respected other prophets, including Jesus.

Two more conversions were declared of English ladies.

After prayers tables were laid out, and the whole congregation sat to dinner prepared in Indian style. The favourite dish of the occasion, called savain, was also served. It was late in the night when the congregation dispersed.

The Woking News and Mail,
August 11, 1916.

THE AGE OF THE NEW TESTAMENT

ARTICLE IV—JUSTIN MARTYR

By JOHN PARKINSON

OF Justin Martyr we know practically nothing save what his own writings tell us. He was probably born sometime about the middle of the second decade of the second century. Of Roman or Greek origin, he calls himself "Justin, the son of Prisius and grandson of Bacchius, natives of Flavia Neapolis in Palestine." Brought up as a pagan, he became a convert to Christianity, spending some time at Ephesus, then going to Rome, where he settled as a teacher. The clues are few as to dates in his career, but his *First Apology* is addressed to the Emperor Antoninus Pius, and, according to later writers, he suffered martyrdom in the reign of Marcus Aurelius, about A.D. 165 or 166.

A great number of works have been attributed to him, and they have been divided into three classes:—

Class I., those agreed upon as genuine works of Justin.

Class II., those regarded by some as Justin's, by others as spurious.

Class III., those agreed upon as not being works of Justin, although attributed to him by later hands.

We shall confine our researches to the first class, namely, the *Two Apologies* and the *Dialogue* with Trypho, a Jew. The question raised by the *Two Apologies* that have come down to us, and the remarks of Eusebius on the *Two Apologies*, we also pass over as not material to our purpose.

A vast amount of labour has been expended by critics in attempting to prove that Justin was familiar with our Gospels,

and that he quoted extensively from them. Others have shown that while he closely follows phrases and ideas contained in Matthew and Luke, he is really making use of other documents and not our Gospels. It should be clearly understood that Justin nowhere refers to our Gospels as such, nor does he ever mention the names of Matthew, Mark, or Luke.

Justin wrote about the middle of the second century : his Apology probably not earlier than A.D. 147 and the Dialogue after A.D. 150. It is impossible to deal with all his references, over a hundred between the Apology and the Dialogue, and it is not necessary, as the matter has been thrashed out by others. A few examples and a brief sketch must suffice, as I merely wish to give readers of the REVIEW a general outline so that they may grasp the principal issues involved and the main results of the investigation ; for the minor details they will require to go over the whole controversy themselves.

Justin repeatedly states that his quotations of sayings of Jesus and information concerning his doings are derived from the "Memoirs of the Apostles." Five times he simply makes use of the title "Memoirs." The question has arisen, does the title "Memoirs" indicate a plurality of documents or "Gospels," or one only? In one place¹ Justin says: "In the Gospel, it is written"; and Trypho says in reply in another place: "I am aware that your precepts in the so-called Gospel."² It is evident that one work only is referred to. Only once does the plural occur: "For the Apostles in the Memoirs composed by them, which are called Gospels."³ The last clause (*ἡ καλεῖται εὐαγγέλια*) is generally conceded to be a later interpolation—things we have always to be on the look out for in works of the early Christian centuries. Professor Smith says:—

"The interpolations seem to be so extensive, that any argument drawn from him (Justin) alone must be received with exceeding caution."⁴

In spite of this the Rev. E. A. Abbot comes to some weighty conclusions regarding Justin⁵—conclusions which some would incline to call moderate, others perhaps liberal, and which may be summed up as follows: That Justin quotes "the Gospels under various titles"; that the sayings of Jesus, when introduced by "He said," "almost always agree with Matthew"; and he had

¹ *Dial.* 100.

² *Dial.* 10.

³ *Apol.* 66.

⁴ *Ecce Deus*, p. 56.

⁵ *Ency. Biblica*, art. "Gospels."

a preference for Luke's record of the Nativity and Passion. Again, (1) "quoting freely from Matthew and Luke"; (2) "sometimes appearing to use a harmony of the two"; (3) "*He seldom or never quotes (as many early Christian writers do) from Apocryphal works.*" And in a footnote: "He uses, it is true, a corrupt text of the LXX, and refers to the *Acts of Pilate*; but he never quotes Enoch (as Barnabas does), the Gospels of the Hebrews, Egyptians, etc."

By the time we have finished our examination readers will be able to judge whether the above conclusions are or are not correct.

In the *First Apology* about twenty quotations occur, and in the *Dialogue* about thirty quotations, which have been put forward as showing borrowing from our Gospels. Not a single quotation agrees with our Gospels. Some of Justin's statements are repeated several times, yet the same variations occur with every repetition. As an example, in chapter xv of the *First Apology* we find numerous quotations which show an approximation to verses in our Gospels. While in Justin they are practically consecutive, they are scattered through our Gospels and have to be gathered in fragments. The order runs as follows: Matt. v. 28, 29, 32; Matt. xix. 12; Matt. ix. 13; Matt. v. 46, 44; Luke vi. 28; Luke vi. 30, 34; Matt. vi. 19; Matt. xvi. 26; Matt. vi. 20; Luke vi. 36; Matt. v. 45; Matt. vi. 25, 26, 33, 21; Matt. vi. 1. (Twenty quotations.) According to the assumption of Christian apologists those verses are actual quotations from our Matthew and Luke, yet not a single one is an actual parallel of the verses given; they all vary more or less from the Matthew and Luke verses. What Christian apologists therefore ask us to believe is that Justin very carefully gathered those scattered fragments from Matthew and Luke and wove them into the text of his *Apology*, and after this careful collection of twenty suitable verses he stupidly or carelessly misquoted every one of the twenty. That is only part; the above only form less than half of the so-called quotations from our Gospels, and the same remarks apply to the others—they all vary both in words and in order from our Gospels.

Now, let me try and illustrate the matter by an assumed example. Suppose our brother Sadr-ud-Din set out to write as an *Apology* for Islam fifty verses from the *Qur-án*, and per-

sistently misquoted every verse: what would we as Muslims think of him? As Muslims we might be indignant; as literary and historical, we would assert that he did not know the Qur-án. If he did not say in his Apology that the verses were from the Qur-án, then we would assert that he had taken them from some other source. That is my position in regard to the statements and quotations of Justin. I maintain that Justin has quoted from his source correctly, and that source was, as he says, "The Memoirs of the Apostles"; but the "Memoirs" was not our Gospels. It is easy to conceive of a writer making a mistake in quotation, but it is not easy to conceive of a writer like Justin persistently misquoting over fifty times. The feat becomes more incredible when we find him quoting some verses several times with the same variations each time.

The whole argument can be settled, not by the likenesses to parts of our Gospels but by the differences. Before citing examples, let me state that Justin ten times refers to the "Memoirs of the Apostles" as the source of his information and five times simply to the "Memoirs," and says that in them is recorded "All that concerns our Saviour Jesus Christ." I have already said that the quotations of Justin always show a variation from our Gospels; the best the apologists can do is to draw a few close resemblances. The closest given by Tischendorf is a supposed use of Matt. viii. 11. Matthew reads:—

"Πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν," etc.

"Many shall come from the *East* and from the *West*," etc.

Justin quotes the passage twice, as follows 1:—

"Ἐξουσιν ἀπὸ δυσμῶν καὶ ἀνατολῶν," etc.

"They shall come from the *West* and from the *East*," etc.

The passage occurs in *Dial.* 76, where it reads: "*They* shall come from the East"; some editions add, others omit, "and from the West."

Another passage brought forward is: "For I say unto you, that except your righteousness shall exceed, etc." 2 Justin has the same, with the omission of the words, "For I say unto

1 *Dial.* 120, 140.

2 Matt. v. 20.

you.”¹ Another: “Every tree that bringeth not forth good fruit is hewn down and cast into the fire.”² With the exception of the word “but” at the beginning, Justin agrees.³ The above short phrases are the nearest approach to any in our Gospels that Christian apologists are able to bring forward, and show the slender support on which they have built. Readers will be able to judge the value of the remarks of the Rev. E. A. Abbot given above about Justin’s agreement with Matthew. Let us examine the value of his statement that Justin “had a preference for Luke’s record of the Nativity and Passion.” What is the record of Matthew concerning the genealogy of Jesus? His Davidic descent is traced through Joseph:—

“Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”⁴

Luke also traces the descent of Jesus from David through Joseph:—

“To a virgin espoused of a man whose name was Joseph, of the house of David.”⁵

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,” etc.⁶

While Matthew and Luke in their pedigree contradict each other, Justin in his general principle contradicts both of them by tracing the descent of Jesus from David through *Mary*, not Joseph. It is always the Virgin who is said to be

“of the family of David, and Jacob, Isaac, and Abraham.”⁷

Justin even attempts to strengthen his argument of the descent through Mary by explaining that—

“We know that the fathers of women are the fathers likewise of those children whom their daughters bore.”⁸

Again, while Luke asserts that Joseph went to Bethlehem—

“(because he was of the house and lineage of David),”⁹

Justin says he went to Bethlehem—

“to which he belonged, to be enrolled, for his family was of the tribe of Judah, which then inhabited that region.”¹⁰

¹ *Dial.* 105.

² *Matt.* vii. 19.

³ *Apol.* i. 16.

⁴ *Matt.* i. 16.

⁵ *Luke* i. 27.

⁶ *Luke* iii. 23.

⁷ *Apol.* i. 32; *Dial.* 23, 43, 45, 100, 101, 120.

⁸ *Dial.* 100.

⁹ *Luke* ii. 4.

¹⁰ *Dial.* 78.

Now, not only does Justin differ from our Gospels in tracing the Davidic descent of Jesus through Mary, but the Gospel of James, the Gospel of the Nativity of Mary, and the Gospel of pseudo-Matthew do so likewise; and it is likely they drew their information from the same source as Justin, which was certainly not our Gospels. In the narrative of the events which preceded the birth Justin and our Synoptics disagree as much as the Synoptics differ from each other. I can only deal with the principal points. Justin describes the birth as follows:—

“But when the child was born in Bethlehem, since Joseph could not find a lodging in the village, *he took up his quarters in a certain cave* near the village; and while they were there Mary brought forth the Christ and placed Him in a manger, and here the *Magi who came from Arabia* found Him.”¹

Then he goes on to show from Isaiah xxxiii. 16 that Christ *must* be born in a cave, proving that he found the statement in his “Memoirs.” I need scarcely say there is no such incident in our Gospels. Justin then follows by asserting that “those who presided over the mysteries of Mithras were stirred up by the devil to say that in a place, called among them a cave, they were initiated by him.” It never seems to have occurred to Justin that the cave was a part of Mithraism before Christianity was born. Various apocryphal works follow Justin’s “Memoirs” in placing the birth in a cave.² The cave is an old mythological symbol associated with numerous sun-gods. Manichæus, Zoroaster, Hermes, Zeus, and Typhon were fabled as cave-born or associated. Apollo, Dionysos, Herakles, Cybele, and many others were worshipped in caves. Mithra, the invincible sun-god, under whose ægis Rome conquered half the known world and from whose rites Christianity borrowed much of its beliefs and ritualism, was said to be “rock-born.” The priests of Mithra celebrated his rites and mysteries in rock or artificial caves. Matthew speaks of “Magi from the East” visiting the babe. Justin in the above quotation uses the phrase “Magi from Arabia” (μάγοι ἀπὸ Ἀραβίας), and he does so time and again, proving it was so in his “Memoirs.” In his description of the Baptism, Justin also differs in many particulars from our Synoptics. As example, he says:—

¹ *Dial.* 78.

² Gospel of James; Arabic Gospel of the Infancy, Pseudo-Matthew, etc.

"when Jesus had gone to the river Jordan . . . and when He had stepped into the water, *a fire was kindled in the Jordan*; and when He came out of the water, the Holy Ghost lighted on Him like a dove, . . . and there came at the same instant from the heavens a voice, which was uttered also by David¹ when he spoke personating Christ, what the Father would say to Him: 'Thou art my Son; this day have I begotten Thee.'"

The incident of the fire in the Jordan is not in our Gospels. The editors of the Ante-Nicene Library append a note to this which reads: "Justin learned this either from tradition or from apocryphal books." Justin learned the incident from the "Memoirs," as will be seen by a reference to his remarks on the Temptation.² The peculiar form of the words uttered by the heavenly voice as given by Justin will be noted; as he repeats them a number of times, they must have so appeared in the "Memoirs." They also appear in that form or an allied form in certain apocryphal works, among them the Gospel to the Hebrews, which Abbot asserts Justin does not quote. The same Gospel also contains the incident of the fire.

In describing the Agony in the garden, differences are again numerous; Justin says:—

"For in the Memoirs, composed, I say, by His Apostles and their followers, it is recorded that His sweat fell down like drops while He prayed, saying: 'If possible, let this cup pass.'"³

A controversy has taken place on the actual reading, some asserting that the reading is "fell down like drops of blood," as recorded in Luke. To make the difference clear I quote the originals:—

Luke: ὡσεὶ θρομβοὶ αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

Justin: ὡσεὶ θρομβοὶ κατεχεῖτο.

The linguistic differences are here evident. Justin omits the emphatic αἵματος of Luke. It has been argued that θρομβοὶ alone means "drops of blood"; Luke seemingly did not think so. Besides, it is evident from the context that Justin was not thinking of "blood" at all, as he had previously written:—

"Moreover the statement, 'All my bones are poured out

¹ Psa. ii. 7.

² Dial. 103.

³ Dial. 103.

and dispersed like water ; my heart has become like wax, melting in the midst of my belly,' was a prediction of that which happened to Him on that night."

The prayer also varies from Luke ; it is nearer the reading of Matthew, but Matthew knows nothing of the sweat of agony and is therefore excluded. In another place Justin gives an additional prayer¹ :—

"For on the day on which He was crucified, having taken three of His disciples to the hill called Olivet, situated opposite to the temple in Jerusalem, He prayed in these words : 'Father, if it be possible, let this cup pass from me.' And again He prayed : 'Not as I will (or wish), but as Thou wilt (or willest).'"

The first part nearly agrees with Matthew, but the second differs, as will be seen by a comparison :—

Matt. : "Nevertheless not as I will, but as Thou."

Luke : "Nevertheless not my will, but Thine be done."

Justin : "Not as I wish, but as Thou willest."

Justin knows only of three disciples who accompany him, and he knows nothing of the angel who strengthens him.² While it is as well to remember that the Alexandrian and Vatican MSS. of Luke omit verses 43, 44, Justin differs from our Gospels much as they differ from one another. The same applies to Justin's narrative of the Trial ; it is impossible to reconcile his account with our Gospels. Justin's narrative is also supported by the readings of various apocrypha, especially the Gospel of Peter.

Now, if Justin knew our Gospels, as has been claimed, we would at least have expected him in his description of the crucifixion to have given some evidence of that knowledge. But the same kind of variations occur. Justin says :—

"And again when he says, 'They spake with their lips, they wagged the head, saying, Let him deliver himself.' And that all these things happened to Christ at the hands of the Jews, you can ascertain. For when He was crucified they did shoot out the lip, and wagged their heads, saying, 'Let him who raised the dead save himself.'"³

Justin is here depicting the crucifixion as a fulfilment of Old

¹ *Dial.* 99.

² Luke xxii. 43.

³ *Apol.* 38.

Testament prophecy, and quoting the Psalms¹ to support his statement. That he is accurately following his source of information is proven by a similar but more extended statement elsewhere, a part of which reads :—

“ For they that saw Him crucified shook their heads each one of them, and distorted their lips, and twisting their noses to each other, they spake in mockery the words which are recorded in the Memoirs of His Apostles, ‘ He said he was the son of God : let him come down ; let God save him.’ ”²

It will be evident the words spoken by the mockers differ materially from those in our Gospels, and that the description contains other peculiarities foreign to them. Justin also maintains that after the crucifixion *all* the disciples forsook him and fled :—

“ Accordingly, after He was crucified, even all His acquaintances forsook Him, having denied Him.”³

The denial here extends to the twelve as well as Peter. This is supported by his further statements.⁴

Justin attributes sayings and prophecies to Jesus which are unknown to our Synoptists regarding “ schisms and heresies ” and “ false Christs and false apostles.” We have references to “ false Christs ” and “ false prophets,” but none to “ false apostles ” nor to “ schisms and heresies.” Hegesippus has “ false Christs, false prophets, false apostles,” and the probability is that Hegesippus followed the Gospel according to the Hebrews. Then we have a promise which is not mentioned in our Gospels, while we have a saying not in our Gospels which Grabius holds is taken from the Gospel according to the Hebrews. It reads as follows :—

“ Wherefore also our Lord Jesus Christ said, ‘ In whatsoever things I shall take you, in these I shall judge you.’ ”⁵

It has been rightly pointed out that if it can be shown that Justin even once made use of the Gospel according to the Hebrews, or any other uncanonical source, there is no ground for asserting he may not always have done so. As his quotations and references always vary from our Gospels, the pre-

¹ Psal. xxii. 7.

² *Dial.* 101.

³ *Apol.* i. 50.

⁴ *Dial.* 53, 106.

⁵ *Dial.* 47.

sumption is that his source was another Gospel or Gospels. He does not mention any of our Gospels by name, nor the supposed writers thereof. John the Apostle he refers to once as the author of the Revelation, which we agree now was not written by John. Peter he seems to refer to once as the writer or author of the "Memoirs." To Justin the books of the Old Testament are the only "Holy Scripture," he does not look upon the "Memoirs" as such.

THE GOSPEL ACCORDING TO THE HEBREWS.

This Gospel was held in high repute by the early Christian writers, and by the early Church, especially in Syria. We have already seen reason to suppose that Justin, Ignatius, and Papias quote repeatedly from it; while Hegesippus, Cerinthus, Carpocrates, Tatian, and many others followed it. It went under different names. But whether it was or was not identical with the Gospels according to Peter, to the Apostles, the Nazarenes, Ebionites, Egyptians, and others, we need not inquire here. Only fragments have come down to us, and the manuscripts are of late date and, like all Gospel manuscripts, appear to be largely interpolated. That the differences between it and our Gospels were extensive is evident from the fragments that have come down to us. Some of those variations we have already examined. Along with the whole of the works read in the early Church, such as the "Shepherd of Hermas," the "Apocalypse of Peter," the Gospel according to the Hebrews has now been relegated to the level of Apocrypha.

The intention was to carry this investigation still farther, but we have now reached the middle of the second century, over one hundred years after the events our Gospels are supposed to relate. We have examined the principal writings of the early Apostolic Fathers, and probably exhausted the patience of readers by quotations therefrom; it is time, therefore, we summed up the results of the investigation we have made into the period when Christianity was in the making and before the canon was dogmatically fixed.

"And abandon the semblance of wickedness and wickedness itself. They, verily; whose only acquirement is iniquity, shall be rewarded for what they shall have gained."—HOLY ALQURAN.

TRIMMINGS—A CHAPTER ON CHARACTER

By Professor N. STEPHEN

"Trim your plain nature with the ornaments of a good life."

ANON.

"It is of little traits that the greatest human character is composed."

WINTER.

MUCH has been written, and still more has been said, as to man's place in the scheme of creation; even I have been tempted, and in my last paper, "The Price of Intellect," I put before you some views of this question in a brief and indirect manner, but this not so much to *place* man, as to show by what power he held his place, his superiority to and control of the lower (?) forms of creation.

I argued that all men have Intellect over and above Instinct, and following out this thought, it follows that man has the power to make much or little, good or evil, of himself. "Man is as God made him" is an oft-quoted phrase,¹ and in a general and wide, therefore free and easy, way it may be taken as true, especially if applied to man in his condition as mere animal man; in which condition all men are alike savages—ruled and governed by physical strength, full of superstition, and in constant fear or dread of something greater or more powerful than themselves; ready to fight if they have hope to win, or to do more or less willing service when they fear to lose, knowing themselves the weaker party: until by strength, or cunning, they can escape the taskmaster.

But all men need not remain just as God made them in this sense. No! they may make themselves either better or worse.

Let me go back to that phrase from Cervantes, and correct and finish the quotation. It will be found in "Don Quixote," part 2, chap. iv.:

"Everyone is as God made him; and oftentimes a good deal worse."

Man is as God made him, but the Devil added spite and venom to the mixture, and is ever stirring him up to evil ends, lest man become his master; so that while man may be, in the

¹ The idea is from Cervantes, but the quotation is incorrect.—N. S.

beginning, as God made him, we are forced to the conclusion that there are many influences at work which modify or change his original character—some of which are beyond his own control, but most of which are his own to use or misuse: that while the foundation, mere Man, may in all cases be much alike, we cannot tell what may be built upon it, if anything—whether a mere wooden shanty or a gorgeous palace, an abode of evil or a solemn temple.

What shall decide?

Let me suggest the answer as it came to me a short time since, as I sat reading and between while watching my dear wife busy in front of me on the making of some garment, a gown or costume. I knew not quite what its final shape, but as she held it up trying or testing its folds and draping, I said to her: "Well, that seems nearly finished. Suppose we go out for awhile?" She agreed to the proposal, but objected to my conclusion, saying in a bantering manner: "Finished, indeed! that shows the extent of your knowledge, Mr. Wiseacre, for this is only the foundation; you cannot tell what it will be till I get the trimming done, and that is the largest part of the work." Then I learned that it might end little better than I saw it—a mere daily working garment, or might develop into a dress of ceremony and state, just according to the finish or trimmings, and to the expense and labour bestowed on its improvement.

This was so apropos of my thoughts as almost to answer my question, so I put it to myself again in this way: Is it with Man as with a garment, very much a matter of Trimming? And does what he makes of himself depend much more on what I may perhaps term artificial than on natural gifts?

It certainly seems as if this were so, and that he knew it was so as shown by his love for, and general use of, ornament (or what he thinks is ornament) even in his most savage or undeveloped state; arising from the feeling of his own incompleteness, and the realization, or at least the belief, that he is capable of improvement, in appearance at any rate, by the addition of trimmings or ornaments of a more or less dressy or showy character—the origin of such being much the same, whether the result is the feathers or tattooing of the savage, or the more advanced costumes or uniforms of civilized man.

It does not follow from this that the *best-dressed* is also *the best man*; and there is a wide field for variety as to what,

or which, is the best dressed even. But I think it will be admitted that the reasonably or suitably dressed man is a much more attractive animal than the savage clad in just what nature gave him, and that even the Indian, with his blanket and plume of feathers, is a more dignified object than the same Indian naked and unadorned. And I say so in full remembrance of the popular saying that "Nature unadorned is adorned the most"; for here again (as I have so often pointed out) the *popular* is far from the *true*, and has only a very limited application.

If this be true of man's personal appearance, it is equally, or even more, true of a man's higher faculties, or mental powers and characteristics; they may, nay must, be trained, or trimmed, by many means and influences, or they will remain in the same comparative incompleteness as do those of the undraped savage. The powers, the characteristics, may all be there, but they are dormant or undeveloped, and the man remains *a mere animal*; as such he may be perfect, for the savage and the civilized, the dressed and the undressed, are both alike, both equal in that, and the one may be as good an animal as the other. Physically considered they are both alike, and not much removed from other vertebrate animals—that is to say, structurally considered they are built up on the type common to all vertebrates, differing chiefly in their adoption of the erect posture, which no other animal seems to assume; even the most manlike ape being only semi-erect, and that, as a rule, only for short periods, for if in moments of rage or excitement he becomes erect, it is only for so long as such excitement lasts, the position being maintained with difficulty and for some special purpose.

As a mere foundation, then, all men—with certain variations common to all things—are alike; the human boy, the untrimmed man, of all countries being much alike in his innate savagery, which a very little scratching of the skin, a very little irritation, will soon bring to the surface—and, "whisper it not in Gath," it has even been said that the Englishman, with his love of sport, of athletics, of fighting, of facing difficulties, is the greatest savage of them all, and owes much of his success to that very fact, quite as much indeed as to his mental attainments. Now, while I am not prepared to endorse this as a fact, there is in it much food for thought; still, beyond that comes his innate love of honesty and justice, and that goes far to the

making of a reputation and a character, and "Character compels a right relation to every other man" (Emerson).

As a link in the two parts of my subject, I will notice, in passing, the change which gradually takes place in our appreciation of dress or ornament, as man rises in the scale of intelligence to his higher and more honourable place. In the savage it is generally a matter of show, and the more *outré* it is the better; its use often springs from a desire to appear more powerful or more terrible in the sight of an opponent. The war-paint of the Indian is one instance, so again the plume of feathers—the one to make the appearance more terrifying, the other to add to his height and consequently apparent strength, which is his measure of power.

This may not be his only purpose—some people holding the view that it was to distinguish one tribe or family from another; which is also very probable, and would lead to a certain tribe adopting one particular form or design for all its members. But I am strongly of opinion that its first and main purpose was as first stated, because members of the same tribe, having a distinguishing mark or sign, do not all ornament themselves alike, even for similar occasions, though they may include the tribal sign in their method.

Of course, in this stage of development all ornament is more or less crude and rudimentary in form.

The next step, as men became more powerful and wealthy, but little more refined, was to overload the trimmings, to make them more ostentatious; choosing them not so much for beauty or utility, or even appearance—which is often absurd and ugly—but for their cost or rarity, which was supposed to enhance the importance of the wearer just in proportion to their cost.

"Vanity of vanities, all is vanity," said Solomon the wise—we say "Just so"; but for all that, vanity always has been, and I fear always will be, a great influence in human nature: it may be, probably is, the last ineradicable taint of our original savagery, but I never met the man, much less the woman, who was quite without it.

In fact, when I have heard speakers eloquent upon its sin and folly—which I admit—I have asked myself is it all, root and branch, quite so evil, and would it be well to be quite without just a trace, let us say; for, in a moderate measure, vanity, it

seems to me, may be an influence for good, inasmuch as *noblesse oblige* and the desire to *stand well* may often be the point of strength which will enable a man to *stand firm*.

Next let me note that as the mental and intellectual part of man becomes more the ruling power, the love of mere show and barbaric splendour is greatly modified, and dress and ornament, foundation and trimmings, become less showy and more subject to reason. Even that most unreasonable and ridiculous tyrant Fashion, especially feminine fashion, has felt the effect of this in many ways, and (though still full of anomalies and absurdities) in what are really the best circles allowed itself to be modified into a measure of adaptability; and if we think there is still room for much improvement, we must admit there is, in many things, a distinct advance.

This must be so, because when suitability and adaptability are made a point, and when to that is added a demand for Beauty and Harmony, both of form and colour, rather than simple splendour and glitter, we have lifted our trimmings on to a very high plane and made our trimmer into an artiste, a person of intellect, and no longer a mere dauber of colour or designer of grotesque but barbaric display.

So much for the link which joins to this; on our foundation—Man, as nature made him—we have to build a something of greater value; Man, as a thinking, reasoning being, subordinating his more savage instincts to his mental powers; the man no longer naked and unadorned, but clothed in the nobility of intellect and the individuality of CHARACTER, his manner trimmed and adorned by the graces and courtesies of education and refinement.

I may be reminded that there is a vast variety in individuals. Just so, and no less in characters, and most certainly also in the many influences at work to modify both, for—

“It is of little traits that the greatest human character is composed” (Winter);

and our influence may modify, not our own only, but the lives and characters of many around—and even after us, for man dies, but his influence lives after him. Here we see the great importance of our own example and the influences we bring to bear on our own and other people's lives.

Do you think you have no influence? I have read, but I cannot remember where, this statement:

“There is no man living, no human being, who has got beyond the stage of infancy that has not some other human beings looking up to him or her, and imitating his or her example.”

Do you feel the truth of this? Then you must also feel that there is no question, social or political, of such far-reaching and all-embracing importance as the education and training of ourselves, our children, and our fellow-men :

“If the superior beings of the universe would look down upon the world to find the most interesting object, it would be the unfinished, unformed characters of young men or young women” (Garfield).

Character, that is the true trimming of our individual, aye, and our social life. We cannot make the foundation, which is Man as God made him, but we can decide the trimming, choose its form and colour, mould its shape, build on the foundation a character which may be an honour to mankind, or a sorrow and disgrace to all humanity.

What shall determine which side a man shall be on? Not altogether your influence, or mine ; not alone education and training : for there is more than these to be considered—

“Character is the result of two great forces : the initial force, which the Creator gave it when He called the man into being ; and the force of all the external influence and culture that mould, and modify, the development of life” (Garfield).

What a beautiful phrase ! The development of life. Think what it means, for good or evil. Look at the child, as yet “a mere bundle of unlimited possibilities.” Picture what it may become under right or wrong influences : how its character may be formed and trained, its mere body trimmed or neglected, till it grow up a mere soiled rag of a garment, capable of spreading evil like an infection ; or, ornamented with the graces of purity and a good life, become a thing of beauty, an influence for all good—a joy to all who have helped in its making, or felt its power, or been soothed by its kindly presence.

Character : originally this word meant an instrument for marking, a kind of branding-iron ; but later it meant the mark

itself. Character, then, is the mark, the trimming, which differentiates our fellow men and women.

This is no mere question of to-day only; its influence will extend to all future generations, and if we would have our race to be of the best we must show it *in ourselves* as well as teach it in our schools. The beauty of truth and honour, of unselfishness and justice—these, and the like of these, are the trimmings which are never garish or barbaric, these are the attributes which adorn a man's life and make his character beautiful.

What said Emerson?—

“Character is higher than Intellect. . . . It carries a superiority to all the accidents of life. It compels right relations to every other man.”

It is not enough to teach that two and two make four, and that the man who can make them five by any means will grow rich above his fellows. Nay, we may teach till our scholars are, secularly, wiser than was Solomon himself, but if we end there our labour will be in vain, for

“Grandeur of character lies wholly in force of soul—that is, in force of thought, moral principle, and love” (W. E. Channing).

Permit me next, and finally, a few thoughts of a more direct personal nature. We cannot, we dare not, while looking at or directing the formation of others' characters, forget the power and influence of our own. Practice is mightier than preaching. What are we making of ourselves? How are we trimming our own little garment? Is it with jewels of price, or the tawdry short-lived glory of tinsel and foil? Or, may be we are resting satisfied with still a mere foundation, unadorned, neglected, rusting to decay. We must each answer for ourselves. Think again: when the work of our lives is put to the test of assay, what mark will it bear? Will the assayer refuse to mark it at all because it is alloyed with so much base metal; or will it bear a mere passing mark, a nine carat, just enough to be gold; or shall it come back in all the pride of twenty-two carat, all the value, and glory, and confidence of the nearest to perfection, bearing the hall-mark of The Best?

We cannot all be equal, but we can all be among the best

in our own sphere ; and if that sphere be humble, that circle limited, still

“Think not too meanly of thy low estate ;
Thou hast a choice, to choose is to create.”

O. W. HOLMES.

What will you create, what build on the foundation God has given you? How trim that garment of yours? It is not a question of intellect, of education, of position, but of choice. Have we not seen, to our great sorrow, the rich, the learned, the brightest intellects subverted to base purposes, soiled and bedraggled by intemperance, by cunning, by licentiousness and evil influences, till the poor rag of a character is worse than none at all ; so low has it got, so foul is it in its degradation and decay? No, the choice depends on none of these things, but in the desire to be and to do right—right in all your acts, and pure in all your thoughts.

“Man is his own star, and that soul that can be honest is the only perfect man” (Fletcher).

Honest in thought, in act, in purpose. Honest with ourselves first, lest we deceive ourselves and mistake evil for good. Honest with our fellows, lest we judge harshly and condemn rashly. Honest in the sight of God, lest we fall into temptation. If to be this is our aim, our choice, we shall indeed trim our foundation with a garniture of beauty, and make of it a robe of highest honour ; and having such a robe (character) we shall pass through life, perhaps neither great nor wealthy, but with the respect of all who know us as we are. And we shall live our lives

“With malice towards none, with charity for all ; with firmness in the right, as God gives us to see the right” (A. Lincoln).

“The divorced shall wait the result, until they have had their courses thrice, nor ought they to conceal what God hath created in their wombs, if they believe in God and the last day ; and it will be more just in their husbands to bring them back when in this state, if they desire what is right. And it is for the woman to act as they (the husbands) act by them in all fairness ; but the men are a step above them. God is mighty, wise.”—HOLY ALQURAN.

WOMAN

UNDER DIFFERENT SOCIAL AND RELIGIOUS LAWS

By SHAIKH M. H. KIDWAI

(Continued from p. 371.)

As to polygamy, if that means any degradation of woman—although how it does it is difficult to see—it was not forbidden by Jesus. Of course, early conception of Christian saints and priests of women was such that they considered them to be unclean and never liked to come in contact with them. So they preferred for every good man to remain aloof from women, and with those notions they could not possibly encourage polygamy. They discouraged marriage itself. Monasticism became the fashion of the day. In those days when people really followed Christianity they took Christ as pattern. There is no proof that Jesus himself disliked women; on the contrary he is said to associate himself with women, and those of not very good character. But his disciples tried to follow him in his bachelor life, and attached a sort of sanctity to singleness and monasticism. If polygamy did not prevail much in Christians, the reason for it was the general dislike of woman which was inculcated in their minds by Christian saints and priests. "If any one shall say the married state is to be preferred to the state of virginity or celibacy, let him be accursed" (Canon of the Council of Trent). The ministry of Jesus himself was too short to lay down any elaborate social laws as was done by Moses or Muhammad, so his followers had to fall back upon laws laid down by other people, and specially the Romans and the Jews. But all the three forms of marriage as found in Roman law had the effect of placing the woman in the "power" (*manus*) of her husband and on the same footing as the children. Under Jewish law also women had a very inferior status.

Canon law of marriage is based partly on Roman law, the validity of which the Church from the first recognized, and partly on the Jewish law. But among Christians the idea of the consummating act of marriage is in itself something unholy—a result of the Fall.

For St. Paul marriage is clearly a concession to the weakness of the flesh (1 Cor. vii.). The time is short, and in view of the imminent coming of the Lord the procreation of children is a

matter of no importance (ver. 9). Marriage being an inferior state, it was discouraged by the heads of the Church, and the tendency was rapidly to narrow the field within which it might be contracted. Re-marriage was only allowed after many struggles, and then only to laity. St. Paul had laid down that a "bishop" must be "the husband of one wife," and to this day the priest of the Orthodox Church may not re-marry ("Ency. Brit."). Clerical celibacy, at first a counsel of perfection, was soon to become the rule of the Church, though it was long before it was universally enforced in the West; in the East it still applies only to monks, nuns, and bishops. The marriage of the laity was hampered by the creation of a number of impediments, and in 506 the Council of Agde laid it down that any consanguinity or affinity whatever constituted an impediment. The Roman Catholic Church did not recognize divorce.

Jerome (420 A.C.), Ambrose (397 A.C.), and other well-known theologians, all encouraged an unmarried life. In the Council of Toledo, in 589 A.C., it was laid down that if a clergyman was suspected with any woman, then the judge should sell that woman and spend the money thus gained in charity to poor people. Gregory the Great was very much in favour of stopping all priests and religious Christians from getting married, and the result was that when he cleared the tank in his church grounds he found six thousand skulls of babies.

Benedict VIII, in 1022 A.C., in the Council of Panopea, decided that all those children who were born of any clergymen should be given into slavery and must not be recognized as clergymen's children. It was so until 1625, when Luther set a practical example against this monastic and single life.

But in those early days when Christians followed Christian and Judaic laws, polygamy was not considered a sin. St. Augustine observes that "there was a blameless custom of one man having many wives, which at that time might be done in a way of duty, which now cannot be done but from licentiousness, because for the sake of multiplying posterity no law forbade a plurality of wives." We shall watch with interest if the Christian priests and legislators will again allow that blameless custom of polygamy when after this death-dealing war the "need of multiplying posterity" will demand it.

Will they interpret the religious law of marriage in the way St. Augustine did? Boniface, Confessor of Lower Germany, having consulted Pope Gregory, in the year 726, in order to know in what cases a husband might be allowed to have two wives, Gregory replied on the 22nd November of the same year in these words: "If a wife be attacked by a malady which renders her unfit for conjugal intercourse, the husband may marry another, but in that case he must allow his sick wife all necessary support and assistance" (Davenport).

Many works have been published in defence of polygamy, even by writers professing Christianity. About the middle of the sixteenth century Bernardo Ochinus, General of the Order of Capuchins, wrote in favour of polygamy. Selden proves in his "Uxor Hebraica" that polygamy was allowed not only among the Jews, but likewise among all other nations.

John Milton, in his "Treatise on Christian Doctrine," after quoting many passages from the Bible in defence of polygamy, says:—

"On what grounds, then, can a practice be considered as so dishonourable or shameful which is prohibited to no one even under the Gospel; for that dispensation annuls none of the merely civil regulations which existed previously to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife (1 Tim. iii. 2 and Titus i. 6). This implies, not that to be the husband of more than one wife would be a sin, for, in that case, the restriction would have been equally imposed on all, but that in proportion as they were less entangled in domestic affairs, they would be more at leisure for the business of the Church. Since, therefore, polygamy is interdicted in this passage to the ministers of the Church alone, and that, not on account of any sinfulness in the practice, and since none of the other members are precluded from it, either here or elsewhere, it follows that it was permitted, as aforesaid, to all the remaining members of the Church, and that it was adopted by many without offence."

"Lastly, I argue as follows, from Hebrews xiii. 4: Polygamy is either marriage, fornication, or adultery. The apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter every one from considering it as fornication or adultery, for '*whoremongers and adulterers*

God will judge,' whereas the patriarchs were the objects of His especial favour, as He Himself witnesses. If then, polygamy be marriage properly so called, it is also lawful and honourable : according to the same apostle, '*marriage is honourable in all and the bed undefiled.*' "

Polygamy flourished in a more or less pronounced form until forbidden by the laws of Justinian. But the prohibition contained in the civil law effected no change in the moral ideas of the people, and polygamy continued to be practised until condemned by the opinion of modern society. So-called monogamy was a sort of compromise between celibacy and polygamy. The wives, with the exception of the one first married, laboured under severe disabilities. Without rights, without any of the safeguards which the law threw around the favoured first one, they were the slaves of every caprice and whim of their husbands, as are the mistresses and concubines of wealthy and fashionable "knuts" of present-day Christian society. Their children were stigmatized as bastards, precluded from all share in the inheritance of their father, and treated as outcasts from society, just as to-day are the issue from left-handed marriages or from unrecognized wives.

Morganatic and left-handed marriages were not confined to the aristocracy. Even the clergy, frequently forgetting their vows of celibacy, contracted more than one legal or illegal union. History proves conclusively that, until very recent times, polygamy was not considered so reprehensible as it is now. St. Augustine¹ himself seems to have observed in it no intrinsic immorality or sinfulness, and declared that polygamy was not a crime where it was the legal institution of a country. The German reformers, as Hallam points out, even so late as the sixteenth century, admitted the validity of a second or a third marriage contemporaneously with the first, in default of issue and other similar causes ("The Spirit of Islam").

Higher classes of the Germans, as also many English aristocrats and royalties, indulged in polygamous marriages even up to the nineteenth century.

Even the clergy, in spite of the recommendation to perpetual celibacy held out to them by the Church, availed themselves of the custom of keeping several left-handed wives by a simple

¹ St. Augustine, lib. ii. *cont. Faust*, ch. xlvii.

licence obtained from the bishop or the head of their diocese (Hallam's "Constitutional History of England").

M. Gustave Le Bon says that monogamy exists in modern Christian lands in books only. It is not practised, and so although there is no legal validity for polygamy the condition of society is not any better than what it would be under a polygamous system. In fact, he says there is no reason to consider the polygamous system of the East any lower than the so-called monogamous system of the West, and that statistics show that in France adultery increased nine times from 1826 to 1880, although it was supposed to be a monogamous country.

M. Le Play goes a step farther and says that polygamy is a necessity under certain conditions of Society.

Mrs. Annie Besant says: "The second fact is the present relation between men and women in all 'civilized' countries. The true and righteous sex-relation between one man and one woman is preached as an ideal in some countries, but is generally practised in none. Islam permits polygamy; Christendom forbids but winks at it, provided that no *legal* tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility; the 'mistress' is cast off when the man is weary of her, and sinks gradually to be the 'woman of the streets,' for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouths to reproach Islam for its polygamy. *It is better for a woman, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all.* It is good for Society that monogamy should be held up as an ideal, for its public recognition as right and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practised where there is one legal wife and hidden non-legalized sexual relations.

The recognized polygamy of the East degrades the social conscience more than the unrecognized polygamy of the West —‘hypocrisy is a homage vice pays to virtue’—but the happiness and dignity of the woman suffer less under the first than under the second” (ISLAMIC REVIEW).

Arthur Schopenhauer says that the laws of marriage prevailing in Europe start from a wrong position. In our part of the world, where monogamy is the rule, to marry means to halve our rights and double our duties. In Europe the institution of monogamy and the laws of marriage bestow upon the woman an unnatural position, and seeing this, men who are shrewd and prudent very often scruple to make so great a sacrifice and to acquiesce in so unfair an arrangement. Consequently, whilst among polygamous nations every woman is provided for, where monogamy prevails the number of married women is limited, and there remain over a large number of women without stay or support, who in the upper classes vegetate as useless old maids, and in the lower succumb to hard work for which they are not suited, or else become *filles de joie* whose life is as destitute of joy as it is of honour. But under the circumstances they become a necessity, and their position is openly recognized as serving the official end of warding off temptation from those women favoured by fate, who have found, or may hope to find, husbands.

“In London alone,” says the great philosopher, “there are 80,000 prostitutes. What are they but the women who, under the institution of monogamy, have come off worst? Theirs is a dreadful fate: they are human sacrifices offered up on the altar of monogamy. . . . Polygamy is therefore a real benefit to the female sex if it is taken as a whole; . . . and from another point of view there is no true reason why a man whose wife suffers from chronic illness or remains barren, or has gradually become too old for him, should not take a second. . . . There is no use arguing about polygamy; it must be taken as *de facto* existing everywhere, and the only question is as to how it shall be regulated.” He ejaculates, “Where are there, then, any real monogamists?” We shall see, when we come to discuss the position of woman under Islam, how efficiently and judiciously polygamy has been “regulated” so as to secure the existence of millions of “real” monogamists.

As regards rights and privileges of woman, Christianity has said or done nothing of any consequence. Woman has nothing to be thankful for either to Christ or to any of his apostles, or to that religion which goes under his name.

In fact, Christianity as a religion has done nothing towards civilization except giving out some borrowed ethical principles of great idealistic value but hardly practicable. Even in that respect Christianity has not made any advancement upon the principles of ethics laid down by grand old teachers like Buddha and others. There is nothing in what Christ said or did that can be said to have been the foundation of the modern civilization of Christian countries. All progress in the West has been made in opposition to Christianity. The heads of the Christian Church persecuted, imprisoned, killed, and even burnt alive men of genius. As long as Christianity held her sway the age of reason, of discovery, and of invention could not dawn. Christian women, and for the matter of that Christian men, have not much reason to be proud of the faith they profess when they read any book such as Draper's "History of the Intellectual Development of Europe," or when they read accounts of inquisitions, of the ill-treatment of men of science and invention, and of the burning alive of women supposed to be witches.

Alexander Russel Webb says: "The cold truth is that this Western civilization has nothing of the true spirit of Christianity in it, but is the legitimate offspring of ambition and selfishness. It is also a well-known fact that the course of Western progress and advancement has always been obstructed by the Christian Church, ever since that Church has had an existence. It has always stood in front of the procession and shouted with uplifted hands: 'You must not go any farther, or you will weaken and degrade me.' And when it has been pushed aside and the irresistible tide has swept past it, it has tried in every way to impede and harass the moving column. And now with marvelous assurance and impudence it says: 'See what *we* have done! Look at our glorious Christian civilization and then fall down and worship us.' The truth is, and every man can ascertain it for himself, that what is called Christian civilization was born in the eighth century among the Muslims of Spain while the Christian world was plunged in the depths of ignorance and barbarism. . . . I earnestly hope that the Christians will soon learn to be rational and honest and that we shall hear no more of this senseless twaddle about 'Christian' civilization."

He is supported by Draper in these words: "I have to deplore the systematic manner in which the literature of Europe has combined to put out of sight our scientific obligations to the Mussalman. Surely they cannot be much longer hidden. Injustice founded on religious rancour and rational conceit cannot be perpetuated for ever. . . . The Arab has left his intellectual impress on Europe, as, before long, Christendom will have to confess; he has indelibly written it on the heavens, as any one may see who reads the names of the stars on a common celestial globe."

It may be interesting to many English men and women to-day to know that the very Fleet upon which depends the existence of the whole British Empire and the lives and liberties of the people of these islands is indebted to the Muslim inventions such as the compass, etc. The very word "Admiral" is a modification of the French "Amiral," which was a corruption of the Moorish "Amir-ul-bahr."

It is very necessary for every woman in Christian lands to be impressed with this fact, that all that culture, progress, and civilization which is dangled before her eyes by Christian missionary men as a product of Christianity is in no sense a product of Christianity, and that the successors of those Christian popes, priests, and preachers who established inquisitions and other bloodthirsty courts to persecute, terrorize, and even kill such intelligent persons who made new discoveries that were against the Church myths and superstitions, should be ashamed of their false assertions. Every woman should read the history of Europe and of the Church, and she will find out that though through regal converts Christianity had spread to a great part of Europe, it had done nothing to improve the intellect of mankind, nothing to improve the social aspects of civilization, nothing to give rights to woman until it came directly under the influence of Islam, and until Muslims opened colleges of learning in Europe. The Christians of pre-Islam days were so steeped in fanaticism, and superstition among them was so dismal and dark, that the star of Reason could not rise. The clergymen and the priests did their best to dull and stupefy human intellect by their theological puzzles. Like Brahmans in India, they did not allow any layman to think for himself anything of the unreasonable faith he was asked, nay even compelled, to believe. No questions could be put to the

clergy to explain religious mysteries. Men of genius who tried to make use of their reason were condemned to misery and death. Women were looked down upon as contemptible creatures cursed by Christian apostles themselves.

It was Christian fanaticism and bigotry that extinguished the light of culture and civilization lit up by Muslims in Spain, turned out the teachers of Europe from that land, and burnt up those valuable stores of knowledge which they had collected in their libraries. The result of this premature weakening of the foundations of the modern civilization was that though it succeeded through the influence of Islam in defying the Christian Church as to the development of its material side, it could not free itself completely from the influence of the Church in regard to social and moral affairs and aspects. And to-day, when we see gigantic progress made in scientific inventions and in the material well-being of mankind, we see also deplorable signs of moral and social decay, mostly in that aspect in which woman plays an important part. While infusing ignoble notions in men against women, Christianity failed to lay down any practicable laws of intercourse between man and woman or for the conduct of women, and the result has been that the very character of society in the West has got tarnished.

Dr. Isombert says that the homes in the East are not wrecked so often by the misbehaviour or infidelity of women as they are in the West.

M. Gustave Le Bon asserts that adultery with a married woman is considered as much unnatural among the Easterns as it is considered natural among Europeans.

Mr. Russel Webb says: "Go with me into any large American or European city and see the evidence of that resistless torrent of vice and crime that rushes and seethes through the social fabric; go with me to a fashionable ball, reception, or dinner party, and see the position in which noble woman, one of the grandest works of God, has been placed by the usages and customs of this nineteenth-century civilization; see the honoured wives of wealthy educated Christians and their virtuous daughters exposing to the view of men, whose blood and passions are fired by the fumes of alcohol, personal charms which should be seen only in the privacy and purity of the home; take up the newspapers and see the records of divorces,

social scandals, and marital woes that fill us with shame and disgust, and then tell me that these so-called Christian laws and Christian customs are good things."

There is no doubt that the influence of Christianity has been, if anything, pernicious for women and for the civil laws laid down by legists for them. Until lately women were not allowed property rights. Even to-day in England itself they are barred by law from certain intellectual professions. The law of England has made bigamy a felony, but adultery is not treated as such, and the result is that adultery is almost freely indulged in. The law itself, as it were, puts a premium upon immorality and illicit connection between man and woman. As to divorce, also because of the influence of Christianity, law permits it only in the case of adultery. Thus, when a husband and wife get tired of married life, or when they find that it is impossible for them to get on together, they have to misbehave themselves so as to be able to cut asunder the tie that "God had joined." How God joins a marriage tie is beyond the comprehension of every sane man. The relationship between mother and son, or brother and sister, can be a tie joined by God, but when a man chooses a wife and gets married to her it is difficult to see how it can be considered a tie joined by God and why it should not be separable by those persons who have been the authors of it.

Justinian was the first to prohibit divorce by mutual consent. But his successor Justin "yielded," says Gibbon, "to the prayers of his unhappy subjects and restored the liberty of divorce by mutual consent: the civilians were unanimous, the theologians were divided, and the ambiguous precept of Christ is flexible to any interpretation that the wisdom of a legislator can demand." "It was difficult," the enactment stated, "to reconcile those who were come to hate each other, and who, if compelled to live together, frequently attempted each other's lives."

Now the law prefers to compel dissatisfied husband and wife to choose between a miserable life and adultery, and why should one be surprised if they mostly choose to commit adultery to secure an end of their unbearable life in company with each other. Divorce Court proceedings are generally expensive, and so it is a luxury beyond the means of the poor, who replace it by almost openly living an adulterous life. Even

the rich people avoid going to the court to wash their dirty linen in public, and by mutual consent or connivance give a free vent to their licentiousness. In America—that land of the millionaire—statistics show that the number of rich men and women who simply desert their spouses without bothering about getting a divorce is very large.

The law of coverture was a very palpable proof of the inferiority of woman in the eyes of the legislators of even so liberal a Christian country as England.

Prof. Holland says: "The effect of marriage was to produce a unity between husband and wife, rendering each of them incapable of suing the other and constituting a sort of partnership between them, in which the husband has very extensive power over the partnership property, while the wife has not only no power of alienating it, but is also incapable of making a will or of entering into any contract on her own account. The common law of England exhibits these disabilities of the wife in their strongest form."

Hepworth puts it in a more impressive way, thus: "Our common law gives up the wife so thoroughly into her husband's power that a woman who comes to the altar young, confiding, beautiful, and rich may be compelled by brutal treatment, for which the law gives her no redress, to quit it after a dozen years, an outraged woman, with a ruined fortune and a wasted frame."

(To be continued.)

AN ADDRESS DELIVERED AT EDINBURGH

By IKBAL ALI SHAH

THE essay for our consideration to-day is:—

"It is not enough to possess a truth; it is essential that the truth should possess us."

Before I venture to open this subject, my desire is to explain one or two points which have direct bearing to the correct notion of the subject. I begin by asking—

What is truth? This question has not only engaged and perplexed the minds of more thoughtful men of the past, but still is a problem which occupies many of the great thinkers of

our time. Myriads of attempts have been made towards solving the mystery by a great many pioneers of psychology and metaphysics, and yet we seem to be walking in a circle, with an indefinite beginning and an uncertain end. A philosophic observer holds that the only way to attain the real knowledge of truth and its unified meanings is through thoughtful speculation of empirical knowledge scrutinized by careful experiences.

For if we come to look deep down to the honest meaning, it is plain enough to know that all endeavours towards the interpretation of this subject are nothing but an aggregation of individual efforts to bring to a common focus the real significance of the word. Truth by the empirical knowledge and speculation and investigation.

The word "truth" can be divided into two aspects:—

1. Temporal or civil ; and
2. Ecclesiastical or religious.

With the temporal or civil I will deal first, as this phase of the problem, being a practical postulate, is independent of proofs and would elicit less illustration.

To speak of the virtues of truthfulness in its abstract form is perhaps not my province, but the single assertion at all points which immediately concerns the object in view may be deduced therefrom, and that is the common form of so-called "Truth" in theory and practice in relation to the civil laws. If history be our source of information and guidance, as undoubtedly it is, we see that all the civic laws laid down from time immemorial to this day, be they ever so diverse in their language and terms, are essentially to keep people away from turning to the wrong path. Penalties were prescribed, different modes of punishment were devised to achieve this end ; that is putting the theory of truth contained in the books of constitution into practice. Such as, for example, theft, robbery, slandering, embezzlement, and the like, which all have their roots in human propensity of unrighteousness.

Jurisprudence is, as a rule, one for one nation ; and what is a nation after all? A mass of hundreds of thousands of individuals working up in close co-operation to keep the land wherefrom they derived their infant nurture. Individuals and individuality seem to be the prime factor in this connection.

All the great questions of life come to man as an individual.

All our profound lamentations and heart-breaking griefs come upon us unshared.

Our short life is congested with events; every second is a moment of selection, of self-decision, of comparison; and last, but most momentous of all, that of facing the untoward lot as individuals.

To elevate a nation from its stupor is only to be effected by ameliorating its individual members.

The responsibilities upon individuals are of mighty importance. It is but our duty to put such responsibilities to the severest measures of critical examination, and determine whether or not they fulfil the conditions of the law in practice.

It is generally believed that ignorance of law is no plea to get a man out of guilt, for the lawgivers presume—and presume rightly too—his acquaintance with the common rules of the land and that he is expected to act up to those with unflinching faithfulness.

The condition of a person charged with an offence may justly be termed a state of conscientiousness of the fundamental dictates, but devoid of practice in everyday life.

I close this aspect with the summary that to hold certain principles in theory and not practice them is but criminal, and is not justifiable on any account. So much for the duties we owe to people during our sojourn in this world.

The second classification of the problem is that of religious.

It is no undue tax to a common intelligence to know what is meant by the moral truths or religious principles or ethical dogmas. Should there appear to be any Synchysis, let them be understood as Cognates and Synonymatic in nature.

When we speak of a man possessed of a religious truth, we comprehend that he has been endowed with certain high principles of morality and that of some philosophical explanation of God.

In most of the cases the religious truths are preached and a code of instructions is provided for guidance—the Holy Qur-án for the Muslims, Bible for the Christians, Vedas for the Hindus, and other books for the Buddhists and Jews.

All these heavenly books contain what may be said to be the essence of a religion. A believer in a faith, no matter what the faith is, if he does not act up to its truths is no more a faithful servant of God and a member of his fraternity.

This wicked world of ours with our lives in it is a great war panorama, a field of fierce and intense struggle, a struggle between good and evil. The worldly pleasures are hurled on us, and it demands a hero to resist them.

"To be good," said Dean Farrar, "requires an effort; it requires the girded loin and the burning lamp; it requires the soldier's armour and the athlete's nerve: but to be bad, to be treacherous, to be soft, to be lazy, to be impure—that needs nothing but the vainest, the silliest, the emptiest, the most degraded natures."

Do I offer my humble prayers to my Creator? Am I charitable towards the poor and needy? How can I attain to the true and the lasting greatness? How can I fill the whole life with a happiness, a peace, a joy and satisfaction for myself as well as for others?

No questions have been asked oftener than these. Thousands in the past have asked them. Thousands are asking them to-day; and these would be asked by thousands yet unborn.

Such forms of interrogation should be the points of self-examination for a believer in any faith, otherwise he will be unworthy of being called a man, disowned by every superior society of men.

Is there an answer to this, a true and infallible one, which millions are seeking? There are countless who would gladly give all they possess to find the answer.

There is an answer: Follow the spiritual truths contained in your Books or given by your spiritual leaders; follow them closely, all will come on its accord; in a word, make them the *summum-bonum* of your life.

There are millions of people living in this world who have deviated from the real and straight path of virtue and goodwill, the gospel of which was preached by the great prophets and religious thinkers to their ancestors.

The religious traditions are discarded and are considered not up-to-date, spiritual dogma are objects of derision, the saying of the prayer—a form of true recognition of the Almighty's kindness—is deemed a source of unnecessary difficulties and tediousness; in short, the whole fabric of the true religion is altered, the bare skeleton of a few principles is shrouded over by vainglory, lust, hypocrisy, and, in fact, the religion is

confined to church-going and the books. Life is led in self-indulgence and pleasure, intelligence surfeited with intemperance of application.

Certain things are refrained from, not on account of their being wrong, but on account of the evil sayings of the people : an act of boldness towards God and cowardice towards men.

Forgetfulness of Him does not pay. Amidst the scarlet wine and merry company He may go out of mind, but when the shots and shells of misfortune begin to burst there is no refuge but in Him.

How do we trace the origin of these calamities upon mankind? Surely there will be no difficulty to know that something is lacking, something more realistic and important than we have hitherto been in the habit of conceiving.

The spirit of practice is missing, and the non-existence of this in our temperament must necessarily bring its curse.

The spirit of co-ordination of practice with that of theory is nil ; the whole structure is out of joint. Let a clergyman not say "Do as I tell you, but do not do as I do," for it is unpardonable.

What was the reason of the glory of the Islamic world in the past, and why should it decline? Why should a nation with so high moral truths and all that is good and virtuous fade away if it is not want of practice?

In the same way, why do the Hindoos not hold the palm as they did in the days of Rama and Krishna?

The condition of modern Christians is not morally as high as it is materially. Why has the Christian faith become represented only by a "grand organ" gathering on Sundays, and not by a general relief for the suffering humanity?

Islam is the same as it was preached by Muhammad ; the book, the Holy Qur-án, is the same, unaltered even by one point ; but the Muslims are different from the days of Abu-Bekr and Omar.

As regards Christians, it appears in the Bible itself that—

"When Christ will come, he shall not find faith upon earth."

The examples of the practice upon the Divine truths so beautifully illustrated in the life of the great Prophet and his immediate Khalifas go to make a contrast with our own days,

and we feel sure that the cause of the deterioration of a nation mainly depends upon the inability of its followers to do what they read in their religious books.

All the great religious thinkers gave the evidence of their greatness by acting and actually carrying out what they preached.

Let equality be preached as was done by Khalifa Omar when he entered Jerusalem, while his slave was riding on the camel and he was leading the camel, as it was the turn of the slave to ride.

A well-known fact is that no one has force enough to impress upon people what he himself does not do. For instance, preaching the national thrift scheme to the people and putting up at the most expensive hotels does not say much to the credit of the speaker.

The watchword of all the spiritual leaders was, "Put the truth you learn from your religious books into practice," and this is what it ought to be with us also.

A PRACTICAL DEMONSTRATION OF "LOVE THY ENEMIES"

Translation by ABDUL QAYUM MALIK

ONE of the greatest benefits of Islam is to bring into prominence all those qualities of other faiths which either were seldom exercised or were not deemed quite practicable. As a matter of fact, we find in Islam alone a vindication of their practical utility. We come across, without doubt, some of the highest ideals of truth and virtue inculcated by all other systems of religion than Islam, but these have uniformly remained confined to words. Islam, on the other hand, has translated into practical usefulness all those ideals instead of merely emphasizing their theoretical beauties in so many eloquent words. How fascinating are the words of the Holy Bible, "I say unto thee, love thy enemies," but they have lain like a dead letter ever since the time they were brought to man. The whole history of Christian faith is an emphatic and significant testimony to the fact that the sublime teaching conveyed in the above saying was never observed in its being practically exercised by the followers of Christianity; nor did Christ him-

self ever lead the way to its practical fulfilment. We do not find any guidance from him for men on "when to love one's enemies and when to treat them otherwise." It is manifest that no one would be able to love all his enemies on each and every occasion, and we lack light to show us the possibility of doing so on all occasions and under all circumstances. The following utterance of his dispels all doubts on the point: "I cannot tell thee everything; await the coming of the Spirit of Truth, he will reveal unto you the whole verity." This simple, yet significant statement served for the most potent warning, that the time for demonstrating the practical worth of all the above ideals had not yet come; and it desired us to await the coming of the Man who would show us the way through actual deeds to "love one's enemies."

The beauty of "Love thy enemies" is charming indeed, but how could a man actually love his enemies? The following two comparative illustrations would elucidate the point: A man has fallen into the hands of his enemies in a state of utter helplessness, and is entirely at their mercy. Every one would yield to his foe under these circumstances, but if, subject to this kind of treatment, he yet pities his torturers and has nothing but feelings of tenderness and forgiveness for them, he occupies a lofty place spiritually indeed. But unless a practical proof of this was given, none would be able to adjudge the sufferer a truly forgiving person. Side by side with him is another man, who has been subjected to greater harshness than the former, is the victim of all those excesses which a perverted nature suggests; and if by a sudden change of fortune he finds himself in exactly the reverse position, and under these changed circumstances comes into possession of all those means whereby he could inflict on his torturers successfully the horrors of his vengeance, and pardons the latter, verily he is the one who truly loves his enemies, for he pities and forgives, where he could have punished. We find the lives of Christ and his loving companions destitute of any such demonstration on "Love thy enemies." His teachings, therefore, eloquent though they be, are devoid of life. Our Prophet (peace be upon his holy soul!) had an occasion to practically demonstrate the beneficence of "Love thy enemies." He it was upon whom his enemies rained abuses and their unholy curses; and his steadfast companions were made the victims of all those

cruelties which ignorance steeped in black barbarism and hatred could suggest. But eventually those enemies were compelled to bow to the superior power of Islam's heroic band. No bright ray of voluntary repentance penetrated their dark souls. Unable to withstand the invincible and crushing prowess of God's truth, they grovelled in dust before those against whom they had waged a war of extermination. They awaited their only Nemesis. But the Prophet's only mode of punishing his enemies was by forgiving them. For all their excesses and brutalities they were pardoned.

The Holy Qur-án itself has made it incumbent on each and every lover of truth to observe the virtue in all its practical phases by laying down: "Verily, goodness and piety demand that money be spent in liberating prisoners taken in war for love of God." These holy words convey a benign command to all Muslim rulers to spend a portion out of the public exchequer in giving prisoners of war their liberty. If you seek this holy commandment in the Bible you will find it there, true, but the way to its practical demonstration would be furnished by the Qur-án alone. In order that "Love thy enemies" might not degenerate into a mere wordy exhortation, and one might not feel a false pride in its exercise, it was enjoined for love of God alone, for it was that love which could truly and effectively make people love those who deserved nothing but punishment from them.

TOMB-WORSHIP

By RA'UF ALI, Barrister-at-Law

THE man for whom I had great admiration is dead. He taught me many good things, such as to love my fellow-beings, to be upright and truthful in my dealings and to stick to my principles. It is through his teaching that I acquired a new meaning of life. I saw in him what my soul liked, and hence I adored him. He is dead now. I had wished he would ever live to ennoble my being, but he is taken away in spite of my prayers.

To think that I shall no longer benefit by his teaching and living example is something more than I can bear. But I know where he is buried. It is some consolation to me that I can see some stones heaped up on a spot which tell in their silent

and mute tones that the mortal remains of my revered one lie here. It is sad that the inanimate should speak for the one that was once animate, but the stern fact remains—he is dead and cannot be seen alive again. I respected him in life; what should I do now? I tell my friends how good he was, how noble a life he lived, how kind he was even to those who derided him. They concur with me, or, if some of them do not hold the same view, they differ; but their difference makes the deceased all the more glorious in my eyes. Yet I am not satisfied by merely tendering a posthumous eulogy as a tribute to him. I go to the place of his eternal rest. I have heard something of the soul that never dies. I imagine his soul is hovering over his grave. I pray to God to bless his soul.

But I cannot bear to see his final resting-place so desolate, so bare, so solitary, so unadorned. If the soul is there, I imagine that it would be so sad to see the desolation reigning over the grave. If my earthly eyes want to see a little more lively aspect of the heap made of clay and stones, then surely, I conclude, the soul which is so ethereal in its origin and taste would be pleased to see some beautifying adornment of the deserted tomb. This conclusion stimulates my mind. I fetch some flowers and put them on it. They perfume the atmosphere and look so beautiful, and the thought that the scented air may please the soul of the departed gratifies me; for I imagine the soul is itself a spirit, something invisible, intangible and unknowable. In decorating his tomb I am perhaps manifesting my own soul. The flowers are pleasant to my eyes and I am delighted.

There is something in me that approves of my actions. I have a dream one night in which I find the deceased clad in flowing white robes and addressing me in terms of endearment. He tells me he is happy in the other world, and what I did for him in my prayer and in covering his tomb with roses and other flowers met with his approbation. Next morning when I get up, my mind is excited by the ecstasy of joy that my "Murshid" is pleased with me. I go again to his grave, put some fresh flowers on it and sit for a while musing over the uncertainty of life, thinking of those happy moments which I had spent with him—who lies under a heap: I imagine how inspiring it would be if I could catch only a glimpse of his face again.

With these fanciful thoughts crowding my brain I go into a

reverie, and lo! I see him standing before me once more. I advance to kiss the skirt of his heavenly garment, but the figure vanishes into a mist and I am awakened to the unchanged surroundings. Was it only my reverie, or did he actually reveal himself to me to prove the existence of soul and that he was the man of paradise still living and breathing the purer atmosphere of the skies, or have I gone mad and see imaginary ghosts which have no reality? But I was not asleep, and yet I saw his face clearly. Yes, it is true that the departed soul of the good man haunts his grave, and I saw it; I can bear witness to it. I have more respect for the grave now than I had before. It is no more a deserted and solitary sod. I can perceive the bright aspect of the tomb better now, and I can account for it. God is immensely pleased with my "Pîr," and His blessings are showered not only on his soul, but on this mud heap—and why not! A place haunted by such a pure and unblemished spirit should be one of extraordinary fascination, illuminated with God's light. It is but natural.

Now the next time I visit it I have an awe of the soul's presence. I must respect him more in his death than I did in his life. I bow before I enter the enclosure, I kiss the edge of the tomb with reverence and sincerity; for I am keen to show his soul that I have not grown indifferent to his former dignity, that he still has the same high, perhaps higher, place in my estimation. To my mind his death, by taking him away from this material and gross environment, has sanctified his memory and his soul, and therefore no amount of respect to him would be too much. In fact, I believe he will be a holy medium to pass me through various stages of the knowledge of God, and my hope is sanguine that through him I shall attain to that which is the highest, i.e. His love. Hence I do not hesitate even in prostrating myself at the foot of the grave. I have seen the light and grandeur of his soul with mine own eyes, not in sleep but in broad daylight. Nobody can disprove it. Moreover the majority of those to whom I related my story believed it, and nearly every one of them had a similar story to tell. There must be some truth in the matter. But what of others?—I have seen it myself, and I am sure others would also see if they had the belief. I have no doubt that my ideal man was a saint. He had all the saintly virtues when he was alive, and now they are all the more prominent. I am firm in my conviction, and those

who put it down as false or self-deception either have no eyes to behold or have no sense to comprehend the eternal truth.

Multiply my example, and you will know how tomb-worship has come into being in almost every place.

WHAT THE MUSLIMS AND NON-MUSLIMS THINK OF THE QUR-ÁN

THE Qur-án exalts the faculties, expands the mind, develops the powers of the will and of feeling, and opens more sources of intellectual and spiritual enjoyment than any other book.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book ; it is so complete a system that nothing can be added to it or taken away from it ; it contains everything needful to be known or done ; it affords a guidance for a king and a rule for a subject ; it gives instruction and counsel to a senate ; authority and direction for a magistrate ; it cautions a witness ; requires an impartial verdict of a jury, and furnishes a judge with the proper sentence ; it sets the husband to look to the needs of the wife, and the wife to be the mistress of the household.

It ensures honour for parents and love for children ; it prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master. The Qur-án promises the blessings and protection of its Author to all who walk by its rules.

It gives directions for marriages and for burials ; it points out an eternal Guardian to the departing husband and father ; tells him with whom to leave his fatherless children, and in whom his widow is to trust.

It teaches a man how to set his house in order and how to make his will ; it appoints a dowry (*mahar*) for the wife, and describes all the rights of the offspring. It defends the right of all, and reveals vengeance to every defrauder, over-reacher, and oppressor.

It is the best book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction. It brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It shows the way to everlasting glory. It is a brief recital of all that is past and a certain prediction of all that is to come.

It reveals the only living and true God, and shows the way to Him; and sets aside all other gods, and describes the vanity of them, and of all who trust in them. In short, it is a book of laws to show right from wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life that shows the way to escape everlasting death. It is the most versatile book in all the world; it contains strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads and human tribes.

It is a complete code of laws, a perfect book of revelation, an instructive narrative; it has withstood the ravages of time, and stands to-day, after a lapse of thirteen centuries, word for word and letter for letter as it came out from the mouth of the Prophet Muhammad (peace and blessings of Allah be upon him!); there are thousands of Mussalmans who can recite the whole of it from memory. It is a pure and living book. It is the best book to perfect religion.

To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom.

"Within a confined circle the code of the Qur-án makes doubtless a deeper impression than has been made on Christianity by the code of the Bible" (Dean Stanley, "E. Church," p. 279).

"The Qur-án contains pure, elevated, and benignant precepts" (W. Irving, "Muhammad," p. 208).

"The language of the Qur-án is considered the purest Arabic, and contains such charms of style and poetic beauties that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life" ("The Popular Encyclopædia," division vii. p. 326).

"That part of Islam . . . which most distinctly reveals the mind of its author is also its most complete and its most shining part. We mean the Ethics of the Qur-án. They are not found, any more than the other laws, brought together in one, or two, or three Surats, but 'like golden threads' they are woven into the huge fabric of the religious constitution of Muhammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked: while benevolence, liberality,

modesty, forbearance, patience, and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth and above all trusting in one God and submitting to His will, are considered as the pillars of true piety and the principal signs of a true believer" (Chambers's "Encyclopædia," vol. vi.).

"Among many excellences the Qur-án may justly boast of are two eminently conspicuous—the one being the tone of awe and reverence which it always observes when speaking of, or referring to, the Deity, to whom it never attributes human frailties and passions; the other the total absence throughout of all impure, immoral, and indecent ideas, expressions, narratives, etc., blemishes which, it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures. So exempt, indeed, is the Qur-án from these undeniable defects, that it needs not the slightest castigation, and may be read from beginning to end without causing a blush to suffuse the cheek of modesty itself" (J. Davenport, "Muhammad and the Qur-án," p. 80).

"The morals of the Qur-án have not been less unjustly attacked than its dogmas. It condemns debauchery and excesses of every kind, usury, avarice, and pride, slander, and calumny, covetousness, hypocrisy, the thirsting after worldly goods; it ordains, on the contrary, almsgiving, filial piety, gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency, even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the returning of good for evil, and the walking in the path of virtue not with the view of obtaining the approbation of the world, but for being acceptable to God" (J. Davenport, "Muhammad," p. 78).

"The contents of the different parts of the Qur-án are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in Nature, in History, and in Revelations through the Prophets; especially through Muhammad, God is manifested as the One, the All-powerful. Idolatry and all deifications of created beings, such as the worship of Christ as the son of God, are unsparingly condemned" ("Encyclopædia Britannica," vol. xvi. p. 599).

R. MARQUIS EBRAHIM.

ASPIRATION^d

By AN IRISH MUSLIM LADY

A VEIL for the Belovéd
 Of beauteous loveliness,
 Wrought by the Grace of Allah
 From my unworthiness.
 Such would I be!

Made of the finest texture,
 Veiling the wondrous Sun
 That pours its warmth and glory
 Through each and ev'ry one.
 Such would I be!

Fashioned of whitest purity,
 And of a faith so clear
 That it may never hinder
 That stream of love so dear.
 Such would I be!

MUSHTARI BEGUM.

BUNOR, July 19, 1916.

"There is no piety in turning your faces towards the East or the West, but he is pious who believeth in God, and the last day, and the angels, and the scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they are engaged in them, and patient under ills and hardships, and in time of trouble: These are they who are just, and these are they who fear the Lord."

"O believers! stand up as witness for God by righteousness; and let not ill will induce you not to act uprightly, act uprightly. Next will this be to the fear of God. And fear ye God: verily God is apprised of what you do."

HOLY ALQURAN.